Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

DR. CHANNING'S DISCOURSES, &c.

The long expected volume of Dr. Channing's writings, has, at length appeared. The following extract constitutes the preface, which we have copied entire, from the persuasion that we can, in no other way, do our readers or the work a better service.

PREFACE.

The present volume, is, with the exception of one discourse, a republication of various tracts, which were called forth by particular occasions, and which were never intended to appear in their present form.—The reader cannot be more aware than I am, that they need many and great changes; but they would probably have never been republished, had I waited for leisure to conform them to my ideas of what they should be, or to make them more worthy of the unexpected favor which they have received. The articles, in general, were intended to meet the wants of the times when they were written, and to place what I deem great truths, within reach of the multitude of men. If the reader will bear in mind this design, some defects will more readily be excused. The second review, in particular, should be referred to the date of its original publication.

Certain tracts, which drew a degree of attention on their first appearance, have been excluded from this volume. My reasons for so doing are various. Some have been omitted, because they seem to me of little or no worth; some, because they do not express sufficiently my present views; and some, because they owed their interest to events, which have faded more or less from the public mind. In their present form, I wish none of them to be found in a collection of my writings.

I esteem it a privilege, that my writings have called forth many strictures, and been subjected to an unsparing criticism. I know that in some things I must have erred. I cannot hope, that even in my most successful efforts, I have done full justice to any great truth. Deeply conscious of my fallibleness, I wish none of my opinions to be taken on trust, nor would I screen any from the most rigorous examination. If my opponents have exposed my errors, I owe them a great debt; and should I fail, through the force of prejudice, to see and acknowledge my obligation to them in this life, I hope to do so in the future world.

I have declined answering the attacks made on my writings, not from contempt of my opponents, among whom are men of distinguished ability and acknowledged virtue, but because I believed that I should do myself and others more good, by seeking higher and wider views, than by defending what I had already offered. I feared that my mind might become stationary by lingering round my own writings. I never doubted, that if anything in these were worthy to live, it would survive all assaults, and I was not anxious to uphold for a moment, what was doomed, by its want of vital energy, to pass away.

There is one charge, to which, it may be thought, that I ought to have replied,—the charge of misrepresenting the opinions of my opponents. When I considered, however, that in so doing, I should involve myself in personal controversy, the worst of all controversies, I thought myself bound to refrain. Had I entered on this discussion, I must have spoken with great freedom, and should have caused great exasperation. I must have set down as a grave moral offence, the disingenuousness so common at the present day, which, under pretence of maintaining old opinions, so disguises and discolors them, that they can with difficulty be recognised. I must have thrown back the charge of misrepresentation, and shown how unfairly I was reproached with ascribing to my adversaries opinions, which I supposed them to reject, and which I only affirmed to be necessarily involved in their acknowledged doctrines. I must have met the quotations from their standard authors, which were arrayed against me, by showing, that these were examples of the self-contradiction, or inconsistency, which is inseparable from error. What kind of a controversy would have grown out of such a reply, can easily be conjectured. I certainly did not think, that, by provoking it, I should aid the cause of good morals or good manners, of piety or peace. That I have never been unjust to those who differ from me, I dare not say; for in this particular, better men than myself often err. Perhaps, too, I ought to apprehend, that I have sometimes wanted due deference to the feelings of those, whose opinions I have called in question; for I have been loudly reproached with the want of Christian tenderness. I can only say, and here I speak confidently, that I have written nothing in anger, or unkindness; and that I now retain the strong language which has given offence, only because it seems to me to be demanded by the greatness of the truths which I defend, and of the errors which I oppose.

It is due to myself to say, that the controversial character of a part of this volume, is to be ascribed, not to the love of disputation, but to the circumstances in which I was called to write. It was my lot to enter on public life at a time when this part of the country was visited, by what I esteem one of its sorest scourges; I mean, by a revival of the spirit of intolerance and persecution. I saw the commencement of those systematic efforts, which have been since developed, for fastening on the community a particular creed. Opinions, which I thought true and purifying were not only assailed as errors, but branded as crimes. Then began, what seems to me one of the gross immoralities of our times, the practice of aspersing the characters of exemplary men, on the ground of differences of opinion as to the most mysterious articles of faith. Then began those assaults on freedom of thought and speech, which, had they succeeded, would have left us only the name of religious liberty. Then it grew perilous to search the scriptures for ourselves, and to speak freely according to the convictions of our own minds. I saw that penalties, as serious in this country as fine and imprisonment, were, if possible, to be attached to the profession of liberal views of Christianity, the penalties of general hatred and scorn; and that a degrading uniformity of opinion was to be imposed by the severest persecution, which the spirit of the age would allow. At such a period, I dared not be silent. To oppose what I deemed error was to me a secondary consideration. My first duty, as I believed, was, to maintain practically and resolutely the rights of the human mind; to live and to suffer, if to suffer were necessary, for that intellectual and religious liberty, which I prize incomparably more than my civil rights. I felt myself called, not merely to plead in general for freedom of thought and speech, but, what was more important and trying, to assert this freedom by action. I should have felt myself disloyal to truth and freedom, had I confined myself to vague commonplaces about our rights, and forborne to bear my testimony expressly and specially to proscribed and persecuted opinions. The times required that a voice of strength and courage should be lifted up, and I rejoice, that I was found among those by whom it was uttered and sent far and wide. The timid, sensitive, diffident and doubting, needed this voice; and without it, would have been overborne by the clamor of intolerance. If in any respect I have rendered a service to humanity and religion, which may deserve to be remembered, when I shall be taken away, it is in this. I believe, that had not the spirit of religious tyranny been met, as it was, by unyielding opposition in this region, it would have fastened an iron yoke on the necks of this people. The cause of religious freedom owes its present strength to nothing so much, as to the constancy and resolution of its friends in this quarter. Here its chief battle has been fought, and not fought in vain. The spirit of intolerance is not indeed crushed; but its tones are subdued, and its menaces impotent, compared with what they would have been, had it prospered in its efforts here.

The remarks, now offered, have been intended to meet the objection which may be made to this volume, of being too controversial. Other objections may be urged against it. Very possibly it may seem to want perfect consistency. I have long been conscious, that we are more in danger of being enslaved to our own opinions, especially to such as we have expressed and defended, than to those of any other person; and I have accordingly desired to write without any reference to my previous publications, or without any anxiety to accommodate my present to my past views. In treatises, prepared in this spirit and at distant intervals, some incongruity of thought or feeling can hardly fail to occur.

By some, an opposite objection may be urged, that the volume has too much repetition. This could not well be avoided in articles written on similar topics or occasions; written, too, without any reference to each other, and in the expectation that each would be read by many, into whose hands the others would not probably fall. I must add, that my interest in certain great truths, has made me anxious to avail myself of every opportunity to enforce them; nor do I feel as if they were urged more frequently, than their importance demands.

I ought not to close this Preface, without expressing my obligation to two of my most valued friends, the Rev. Dr. Tuckerman, of Boston, and Professor Norton, of Cambridge, without whose solicitations and encouragements, I might have wanted confidence, under the lassitude of feeble health, to attempt the little which I have done for the cause of religion and freedom.

I will only add, that whilst I attach no great value to these articles, I still should not have submitted to the labor of partially revising them, did I not believe, that they set forth some great truths, which, if carried out and enforced by more gifted minds, may do much for human improvement. If, by anything which I have written, I may be an instrument of directing such minds more seriously to the claims and true greatness of our nature, I shall be most grateful to God. This subject deserves and will sooner or later engage the profoundest meditations of wise and good men. I have done for it what I could; but when I think of its grandeur and importance, I earnestly desire and anticipate for it more worthy advocates. In truth, I shall see with no emotion but joy these fugitive productions forgotten and lost in the superior brightness of writings consecrated to the work of awakening in the human soul a consciousness of its divine and immortal powers.

Boston, April, 1830. W. E. C.

DUTY TO THE POOR.

We gave, last week, a notice of the 'Prize Essay,' of Dr. Tuckerman, 'On the Wages paid to Females.' We hope this pamphlet will be extensively read; for we are persuaded, that wherever it is read by the benevolent and reflecting, it must awaken in them a new sense of obligation in regard to the use they make of their means of influence on society. We quote several paragraphs which contain heart-stirring truths. Let every good man ponder them, and be excited by them to action.

The questions arise, what is the good which is thus to be done? and, how are we to qualify ourselves to perform it? To one proposing these inquiries, I would reply, let your first care be for those, who belong to your own house. And never flatter yourself with the delusion, that you are exercising Christian benevolence, when that which you bestow in charity is fairly the property of your creditor. Are you willing, however, to do what you can for others? Begin with your domestics, to whom you not only owe something, but much more, than the payment of their wages. You may do much to improve their moral and their religious character; and, perhaps, to save some of them from the most terrible ruin.—You have also *beggars*, who come to your houses for food. Do you know who they are, and whether you are doing good, or evil, by what you may there bestow upon them? Or, have you a right to refuse them your kindness, merely because you know not whether they may not abuse it? Or, is it too much to ask of you, to learn of them where they live, and to avail yourself of an hour of leisure to visit them? Or, do you feel too little concern about them, to care who they are, or whether their wants are supplied; or whether they are worthy, or not, of your bounty? Who has made you to differ from these beggars? To whom do you owe all that you have yourself received? And is it too much to ask of you, as a return for God's goodness to yourself, that you will personally acquaint yourself with the condition, and do something for the improvement, of a few of those poor among your fellow creatures? In aiding a poor parent in keeping her children at school; in teaching a filthy family to become cleanly; in exciting an idle family to industry; in providing work for a family, which knows not where to obtain it; or by obtaining a place in the country for a boy, or a girl, who, if left with its parents, would soon fall into vagrancy and vice; or by one or another of many offices of kindness, which will cost but little either of time or money, you may gradually, but greatly advance the virtue and happiness of a family. You may save a poor boy from dishonesty, from intemperance, from a life of guilt and wretchedness; or a poor girl from dishonesty, pollution, and utter ruin. And will not one such good obtained, be to you an ample recompense for all the care that you can give to the improvement and happiness of many families? It is a poor excuse for the neglect of this duty, 'I have not leisure for it.' Look back, at the close of any week, upon the wasted hours of it which you may call to remembrance, and ask yourself,—deliberately and seriously, I mean,—how you would feel in a review of these hours, if you had given them to faithful endeavors to relieve, and bless some of those, who greatly need your kindness? Or, I will say to you, on the first day of a week, determine that you will find half a dozen hours in it, or at least half an hour in each day in which you will faithfully visit some poor families, for the purpose of doing all the good,—I mean the moral good,—that you shall be able to do in them; and when you are resting yourself from your labors, or are lying upon your pillow, on Saturday night; look back to the hours which have been so spent, and say, if you have suffered in your business by the appropriation you have made of them? Or, have they subtracted any thing from the amount of your happiness? Or, have they spread any gloom over the future, either with respect to this life or the life to come? Or, can you give the leisure of Sunday to a holier employment, than that of thus visiting the poor! Here, my dear sir, is the true ground on which to take our stand, for obtaining the greatest, the most effectual, and the most permanent good, for the poor.

And here I would take my stand, in answering the question, how may we most effectually meet, and resist, that secret and open licentiousness, that profligate violation, not of good morals only, but of decency, that abandonment of multitudes to vice, and even to the grossest vices, which has too long been considered as an evil, necessarily incidental to large cities; and therefore to be first silently endured,—and then, as it is in some of the cities of the old world, authorized by law; and, even made a source of the public revenue? This false and base doctrine, as low in the sources from which it springs, as the causes are vile which produce and nourish all this evil, ought to be fully exposed,—brought to the light in which it shall be seen in its true character, and consequences. Do you ask me, then, how we may resist, and how we may hope to check this tendency in cities to deep and radical corruption? I reply, that something may be done by wise legal enactments; and much might be done by these means, if the efforts of wise legislators were seconded by a strong accordant moral sentiment in the community. The true difficulty, however, is, that moral sentiment is not strong enough to demand the requisite laws; or, if a few shall demand them, this sentiment is not extensive enough to secure their execution. Let us then fairly meet this difficulty at once, and direct our whole attention to it. Public sentiment must be enlightened on the great topics, of the evils incidental to cities, of the causes of these evils; and of their actual character and influences. Men of intellect, and of moral energy, must feel strongly, that they are responsible for the good which they can do, in enlightening and directing public opinion and judgment; and they must be aroused to a sense of this responsibility. The public newspapers must speak plainly upon these great interests. They must be made the subjects of conversation; and in essays level with common comprehension, they must be brought before all our families. The characters of restorateurs, of taverns, and of all places of resort, should be as freely discussed, and as openly talked of, as the most ordinary questions of the day. And a house known to be vile, to be a trap for the young, and a haunt of the abandoned, should be as publicly designated, as a pest house would be in a city. Yes, and all who are known to be supporters of such a house, be they young or old, married or single, the sons of merchants, of mechanics, or of the poor, should be branded by public sentiment as INFAMOUS; and so they will be, when public sentiment shall be as enlightened and as active as it should be. But if a profligate can pass one evening with gamblers, or prostitutes, and be welcomed on the next in the splendid drawing room, and treated as if he were as highly estimated, and perhaps even more so, than are the modest, the virtuous; if it be thought that a young gentleman is indulging in a very natural, and not very reprehensible love of pleasure, who is known to be fond of a fashionable eating house, and sometimes to go to a brothel, while yet, in that which is called good society, he maintains the decencies of life; or if it be thought not very disreputable to be occasionally intemperate, if general indications are in favor of sobriety; and not a very crying sin to be a seducer, if the victim of his licentiousness has been a child of poverty;—then, law is a dead letter. The contagion will spread. Cities will become more and more the sinks of depravity. Fathers and mothers, in increasing numbers, as a city increases in its inhabitants, will have to mourn over their blasted hopes, and our cities, like the worst of those of the old world, will by and by be rotten to the very heart, and ready for destruction. May God avert from us this awful condition! But, my friend, that he may, we have ourselves something, and much to do in the work. A new interest, I think, is excited on this subject. May it spread and strengthen, till the moral sense of the community, in its collected power, shall make our cities, in purity, and righteousness, models for the cities of the world!

PROGRESS OF RELIGIOUS LIBERTY.

We find the following excellent sentiments in a Sermon preached in England by Rev. W. J. Fox, soon after the passing of the Catholic Relief Bill, and on the Anniversary of the Repeal of the Test and Corporation Acts.

The progress of religious liberty, is that of *social harmony*. Theological antipathies, though not wholly, yet in part, may be resolved into the temporal advantages and disadvantages which are connected with different professions of faith. These give them, oh how much of vigor and bitterness, and obstinacy and extension, and carry them into the intercourse of society, and the mart of commerce, and the hall of justice, and the school of childhood, and the temple of God, and to the family fire-side.

How can religionists be expected to meet and mingle on terms of kindness and friendship, when *this* faith walks the streets in golden bracelets, and *that* in iron fetters; *this* in silk and purple, *that* in the felon's garb? It is not with such distinctions and contrasts ever visible, that man meets man in the frankness and the enjoyment of the social circle. Hearty and pleasurable communications are not for the plunderer and the plundered, the oppressor and the oppressed, the jailer and the prisoner, the privileged and the excluded; they are for men thinking differently, but thinking freely: and alike free to follow the distates of their consciences in the worship of their God, and the avowal of their opinions. This is a blessing included in religious liberty, promoted by every approximation towards it, for which we may consistently and worthily praise the Providence that leads to its enjoyment. It is so much of bitterness abstracted from—that is, of pleasure added to—the cup of social life.

The elevation of human character, is the great object of Divine Revelation. Its aim is to develope those 'high capacious powers which lie folded up in man;' and exhibit our nature in the depth of its emotions, the immensity of its faculties, the grandeur of its aspirations. The Christian spirit is the image of God in the soul of man. It walks at large over the earth, seeking truth and goodness, and loving them wherever they may be found. It owns no master in the world, but the God who made the world. In piety it ascends to heaven, in love it flows over the earth. It scorns the paltry encumbering and polluting aid of political patronage, like Saul's armor upon David, shackling its bounding steps, and crippling the free arm, that, with its sling and stone, can level the proudest champion who defies the living God. It is not of the world, because above the world. I loves to break the chains from others' limbs, by which it disdains to have its own enfettered. It tells truth in love, and shows faith by works.—Mercy and truth, and righteousness and peace, are its attributes, as they are those of its heavenly Father—from whom it emanates, whom it best represents on earth, and to whose bosom it returns, there to rest in eternal blessedness.'

ORIGINAL MISCELLANY.

ORDINATION AT DEERFIELD.

On Wednesday, the 19th inst. Mr. John Fessenden, late a tutor in Harvard University, was ordained at Deerfield, as pastor of the Congregational Society, to which the venerable Dr. Willard had ministered the last quarter of a century, and from which, much to the regret of the parish, he felt it his duty, a few months since, to withdraw, in consequence of having been for several years deprived of his sight. The religious services of the occasion were performed by the following gentlemen. Introductory Prayer and Reading of the Scriptures by Mr. Bailey of Greenfield; Sermon by Dr. Lowell of Boston; Ordaining Prayer by Mr. Rogers of Bernardston; Charge by Mr. Willard, formerly of Deerfield, now of Hingham; Right-hand of Fellowship by Mr. Noyes of Brookfield; Address to the people, by Mr. Lamson of Dedham; Concluding Prayer by Mr. Barrett of Boston.

The sermon was appropriate, interesting, and impressive. From the text, 'Hast thou faith, have it to thyself before God,' Rom. xiv. 22, the preacher took occasion to commend the great truth, that, in matters of religious belief and opinion, we are accountable only to God. This, he presumed, all who heard him were ready to assent to, at least in words; yet, as he showed by reference to the history of the church, it was one which men had in every age been exceedingly prone to disregard in practice. Accordingly he deemed it proper to state and illustrate several of its bearings on the relations and duties of Christians as belonging to different sects. He maintained that it was unreasonable and unscriptural to require perfect uniformity of opinion as a condition of fellowship; that the disciples of the Saviour were able, and it was their duty, to agree to differ; that it was neither right nor expedient for any man, or any body of men, to prescribe to others articles of belief; that the bible was the only authorized standard of faith, and that this every one should be left free to read and interpret for himself, and free also to abide by his conclusions without being subject to any human penalty; that no one was bound to declare his views to any, whoever he might be that should demand them of him, much less to obtrude them on others; that, however, since all were responsible to God for their faith, as for every thing else, it behoved all to be faithful in their endeavors to have it as correct as possible. This last topic was dwelt on at length and with effect; and the discourse was concluded with a pertinent address to the minister elect. The Charge by Dr. Willard, the Right-hand of Fellowship by Mr. Noyes, and the Address to the Society by Mr. Lamson, were not only in good keeping with the serious and charitable spirit of the Sermon, but were also remarkable for the just views of duty, and the chaste style of composition, which usually distinguish the productions of these gentlemen.

[For the Christian Register.]

ORDINATION AT SHERBURNE.

On Thursday, the 20th inst. Mr. Amos Clarke, was ordained as associate pastor with Rev. S. B. Townsend, of the First Congregational church and society in Sherburne.

The following was the order of the religious exercises:—Introductory Prayer by Mr. Ripley, of Waltham; Reading of the Scriptures by Mr. Thompson, of Natick; Sermon by Dr. Kendall, of Plymouth, from Acts iii. 26,—'Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.' Ordaining Prayer by Mr. Ritchie, of Needham; Charge by Dr. Pierce, of Brookline; Right-hand of Fellowship by Mr. Sanger, of Dover; Concluding Prayer by Mr. White of Dedham.

It was the purpose of Dr. Kendall, in his discourse, to show,—as he did in a judicious and earnest manner—that the great end of the Christian dispensation was to produce a moral influence on the characters and tempers of men,—to ensure

the practice of good works—to recover the world to practical purity and holiness, as the foundation of the divine favor, and the happiness of the heavenly state.

The other performances were appropriate and impressive, and were attended to with seriousness and interest, by a respectable audience.

The following facts in the ecclesiastical history of Sherburne may be interesting to many of your readers.

1. A Congregational church was gathered, in Sherburne, 26 March, 1685, and the Rev. Daniel Gookin, of Cambridge, a graduate of Harvard University, in 1669, was ordained its first pastor. He died, 8 January, 1718, Æt. 68.

2. The second minister was the Rev. Daniel Baker, of Dedham, a graduate of Harvard University, in 1706. He died, May, 1731, Æt. 44.

3. The third minister was the Rev. Samuel Porter, of Hadley, a graduate of Harvard University, in 1730. He was ordained, 23 October, 1734, and died, 16 September, 1758, Æt. 49. On his tombstone is the following epitaph:—

"Sub hoc marmore reliquiæ sunt depositæ Rev. Samuelis Porter, viri, propter agiles mentis facultates, insignis; pro pietate et prudentia, pro benevolentia, morumque comitate conspicui; præconis evangelii ardentis; ornamenti doctrinæ effulgentisque; exemplaris Christi vitæ; pastoris vigilantissimi et benevolentissimi ecclesiæ apud Sherburne, per annos viginta quatuor; eruditione atque humana sacraque versati; sociisque affectionibus et virtutibus maxime præditi et ornati; qui ad regiones cœlestes ab hac vita transivit, 16 Septembris, A. D. 1758, Æt. 49."

4. The fourth pastor was the Rev. Samuel Locke, of Lancaster, a graduate of Harvard University, in 1755. He was installed President of Harvard University, 21 March 1770; resigned, 1 December, 1773, and lived, as a private citizen, at Sherburne, till his sudden death, by apoplexy, 15 January, 1778, Æt. 47.

5. The fifth minister was the Rev. Elijah Brown, of Waltham, a graduate of Harvard University, in 1765. He was ordained, 28 November, 1770, and died, 24 October, 1816, Æt. 72.

6. The sixth minister is the Rev. Shearjashub Bourne Townsend, of Barrington, R. I. a graduate of Brown University, in 1814. He was ordained, 2 July, 1817, and has been taken from his public labors, about two years past, by illness.

7. Accordingly the Rev. Amos Clarke, a native of Sherburne, and a graduate of Harvard University, in 1804, who has, for several years, been engaged in the instruction of youth, was ordained colleague of Mr. Townsend, on 20 May, 1830. He is the seventh pastor of said town.

[For the Christian Register.]

BOSTON SUNDAY SCHOOL SOCIETY.

Mr. Editor,—The regular quarterly meeting of this useful and popular institution was held on Wednesday evening of last week; and as no notice has been taken of it as yet in your paper, I wish the opportunity to make a few remarks in regard thereto. It was truly gratifying to find by the full attendance of its members and others, that the interest in this society and its meetings remain unabated. It appeared upon the reading of the records that the Recording Secretary (Mr. Gray) having been absent from the city many months, visiting a large proportion of the states in the Union, the Directors had requested him to make a statement of the facts which had fallen under his observation connected with Sunday schools during his absence. The request was complied with and the evening was occupied in listening to accounts of the condition and mode of management of Sunday schools in all parts of the Union, and of various denominations of Christians. A part of these were heard with strong interest, and all with unbroken attention. The closing remarks, which were naturally suggested by the facts, of the influence of the Sunday schools upon the welfare of the community, were in excellent spirit, and exhibited a zeal and engagedness in the subject worthy of the imitation of every Christian and teacher.

The mode heretofore adopted on these occasions of discussing some distinct topic connected with Sunday schools, was in this instance varied, and, as I think, judiciously and appropriately. In fact the Constitution of the Society contemplated such a case, when it provided that these quarterly meetings should 'give to every member of the society an opportunity of communicating any information by which the interests of the schools may be promoted.' And it gave great satisfaction that this occasion was embraced to obtain such copious, authentic and valuable information on a subject of such lively interest to every one engaged in Sabbath school teaching. Sunday schools, it appears, are established in every part of our country; and if, in all cases, they are not now conducted so as to effect the greatest good, it is but a new motive to this society to persevere in their good work of diffusing light and knowledge on this most important subject. And it cannot be doubted that the experiment which has been made, and is now making in this city, to impart religious instruction in a more interesting and effective manner, will be adopted finally by all those who have the interest of the Redeemer's kingdom truly at heart.

A Hearer.

CHRISTIAN REGISTER.

BOSTON, MAY 29, 1830.

MASSACHUSETTS BIBLE SOCIETY.

The anniversary of this Institution was held on Monday last in the Old South Church. After the transaction of the usual business in the Vestry, the public services were introduced with prayer by the Rev. Dr. Holmes; and the Annual Report was presented by the Chairman of the Executive Committee. Its acceptance was moved by the Rev. Mr. Going Worcester, who accompanied his motion by several appropriate remarks.—The Rev. Dr. Brown, of this city, also addressed the meeting, and in proposing the great design of Bible Societies as claiming the cordial co-operation of all classes of Christians, he adverted in a judicious manner to the many and pressing wants, which yet remain to be supplied; and to the solemn obligations of Christians, who are themselves favored with the inestimable possession of the Scriptures, freely to impart them to others.

In these remarks we cordially concur; and have no question, that the great design of Bible Institutions ought to unite the hearty wishes and prayers, the efforts and the gifts of all Christendom. But that this design has, as yet, been pursued in the wisest or the best manner, we are by no means prepared to admit. We have already been called to remark upon some of the very defective and erroneous versions, which under the sanction of the British and Foreign Bible Society have been circulated, more particularly in India; and the complaints, that have been justly and loudly uttered by some of the most learned and able advocates of the true word of God. We must here repeat also our serious and deliberate protest against the 'copious headings and contents of chapters,' which without authority, and, as we firmly believe, in violation of the essential fundamental principle of the Institution, have been circulated, by the American Bible Society. Though these headings may be found in the version of King James, and may have been adopted by the Parent Society in Great-Britain they are nevertheless the *comments* of unauthorised men; and some of them will be found as erroneous as they are unwarranted.

It was well remarked by one of the gentlemen, who addressed the meeting on the occasion, to which we are referring, that perhaps one danger, to which Bible Institutions are exposed, is *from their popularity*. We consider the remark as well-founded, and worthy of much consideration.—There is unquestionably danger, lest in the confidence of having in view a sacred and noble object, we overlook the wisest and best methods of pursuing it; and in an earnestness of zeal to supply so urgent a want, as the want of the word of God, we expose even that word itself to be lightly esteemed. We have many fears upon this subject, founded, not upon what possibly may be, but upon what has been; upon facts and observations brought to our notice. We are well aware that the best designs may be defeated; and the purest charities be perverted. But without entering into details, for which we have now no room, we wish to see in the conduct of our Bible Institutions, a greater solicitude, than they have yet discovered, to present the word of God in its purity, unmixed and unperverted; and that it should be given only to the really destitute, to them who need and desire it.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY.

This is one of the oldest religious associations among us, and was founded on truly catholic principles, for the purpose chiefly of publishing books of pure morality and sound practical piety. It has published a very valuable series of tracts of the above description, and is about recommencing its useful labors.

The annual meeting for the transaction of business, was held in the Vestry of the Chauncy Place Church on Tuesday P. M. The officers of the society for the year ensuing are as follows:—

Rev. Eliphalet Porter, D. D. *President.*
" Aaron Bancroft, D. D. *Vice President.*
" F. W. P. Greenwood, *Secretary.*
Elisha Clap, Esq. *Treasurer.*
Rev. John Pierce, D. D. } *Trustees.*
" James Walker, }
" Samuel Barrett, }
" Henry Colman, }
" Alexander Young, }
Dea. Joseph Morril, } *Auditors.*
Joseph May, Esq. }

AMERICAN UNITARIAN ASSOCIATION.

The Fifth Anniversary of this Association was celebrated on Tuesday evening the 25th inst. The meeting for business was held at the Vestry in Berry Street. The proceedings of the last year were read, the report of the Treasurer was made and accepted, and the officers elected, who are as follows:—

Rev. Dr. Bancroft, *President.*

Vice Presidents.

Hon. Joseph Story, *Massachusetts.*
" Joseph Lyman, *do.*
" Charles H. Atherton, *New Hampshire.*
" Stephen Longfellow, *Maine.*
" William Cranch, *District of Columbia.*
" Samuel S. Wilde, *Massachusetts.*
" Samuel Hoar, *do.*
Henry Wheaton, Esq. *New York.*
James Taylor, Esq. *Pennsylvania.*
Henry Payson, Esq. *Maryland.*
Martin L. Hurlbut, Esq. *South Carolina.*
Rev. Noah Worcester, D. D. *Massachusetts.*
" Timothy Flint, *Ohio.*
Rev. Francis Parkman, } *Directors.*
" James Walker, }
" Samuel Barrett, }
" Henry Ware, Jr. *Foreign Secretary.*
" Ezra S. Gannett, *Domestic Secretary.*
Henry Rice, Esq. *Treasurer.*

The Association adjourned at 7 o'clock to the Church in Federal Street, which was filled with an assembly, composed of ladies and gentlemen of intelligence and influence, among whom were many of different religious opinions from our own.

The meeting was opened with prayer by Dr. Gray of Roxbury. The Annual Report was then read by Rev. Mr. Gannett, the Domestic Secretary. The intelligence it communicated was of a most gratifying nature. It furnished a full and able exhibition of the progress, present state and prospects of Unitarian Christianity; and was received with manifestations of deep interest and satisfaction. Though this report will in due time be given to the public, we have prepared, for the present information of our readers, an abstract of its leading points.

Having remarked that the celebration of this anniversary occurs under highly favorable and encouraging circumstances, the secretary proceeded to speak of the *Tracts* issued by the Association, which, five years' experience had convinced the managers, were the most important means of awakening free religious inquiry and of disseminating pure and correct religious principles.

Eleven new tracts have been issued during the past year, besides reprints of old ones; and others were in the course of preparation. The more effectual dissemination of these tracts has been provided for by the efforts of the present general agents, who have established agencies, during the past winter in the principal towns along the whole extent of the Atlantic coast, as well as in the Middle and Western States.

Appropriations for aiding the progress of Unitarian Christianity in new societies, by preaching and the distribution of tracts, have been made during the last year, in the States of Connecticut New York and Ohio. No aid, however, has been given, except to organized societies, and it is a fundamental principle in their appropriations, to encourage the formation of societies only where the numbers and means are sufficient eventually to support regular worship.

The Domestic Mission in Boston has been continued with equal success, and with increasing evidence of its usefulness. The example of this Mission and the indefatigable labors of Dr. Tuckerman have provoked the members of other denominations to 'love and good works;' and the 'ministry at large,' in Boston has now engaged in its service, ministers of four denominations.

An extensive correspondence from abroad, as well as from all parts of our own country, shows that there is a general and steady progress of the principles of Christian liberty and truth. From England, and especially from Ireland we have the most encouraging accounts. The pure light of gospel truth has recently burst forth there with vividness and power, and has called to its defence, and the defence of the general principles of Christian liberty, many of those lofty-spirited, unbending and eloquent defenders, which that abused but high-minded people have always been able to furnish for the support of a good cause.

On the continent of Europe our principles are advancing, but meet with many obstacles in the state of society.

In Calcutta the state of things is much the same as at the last anniversary.

In Madras the cause of Unitarian Christianity continues to advance under the fostering care of the devoted William Roberts.

The Treasurer's report gives the following as the state of the funds.

Receipts of the Association the last year	$1846 07
Add Balance in Treasury, May 1829,	1457 68
	$3303 75
Expenditures last year	2170 85
Balance in Treasury	$1132 90

of which $205 95 belongs to the Boston Mission Fund.

The resources of the Association have heretofore come principally from individual subscription and donations; but it is manifest, that the principal reliance for the means of accomplishing the important purposes of the society must eventually be on the contributions of Auxiliaries. The attention of the public is earnestly requested to a tract which has recently been published in regard to the formation of Auxiliaries. The people, in all parts of the country are calling aloud for light and instruction, by tracts and preaching. Shall they be refused? There is no alternative, unless the available funds of the Association can be placed on a permanent basis, by the formation of Auxiliaries, and regular remittances from them. As we love the truth—as we value the dearest interests of our fellow beings, let us not withhold the means of benevolent influence.

By referring to the state of the Unitarian churches, we find that the number of ordinations, during the past year, has been *eleven*, and that the present number of vacant societies, is, to the number of candidates, as 3 to 2. The total number of Unitarian congregations in New England is 182. The number of Unitarian ministers is 149. Of these congregations 150 are in Massachusetts—23 of which are without settled ministers. In other States there are 16 congregations and 9 ministers. Besides the vacancies in regularly formed societies there are many flourishing and populous settlements in the Western States, where, the light and moral aid of Unitarian Christianity are demanded not only by the condition of the public mind, but by the voice of many of the influential and intelligent part of the population. This was strikingly manifested during the last autumn, in the journey of Rev. Mr. Pierpont of this city, to Cincinnati, and other chief places down the Ohio and up the Missouri.

The means of supplying the moral and religious wants of the wide region through which our aid is called for, are the funds of Benevolent Societies, Religious Periodicals, and the Christian Ministry. The Society for propagating the Gospel, the Evangelical Missionary Society, the Society for promoting Christianity in India, the Book and Pamphlet Society, and the Sunday School Society, have all been instrumental of good, and are to be regarded as important means of improving the condition of society. Our Periodicals,—whose character is believed to have been well sustained,—are the Christian Examiner, Christian Register, Liberal Preacher, Unitarian Advocate, and Christian's Manual. The third instrument of influence is the Ministry. And here we have to lament the great inadequacy in numbers, to the wants of the community. A great increase is demanded of intelligent and pious young men, devoting themselves to this work. But to effect this, the means of instruction, and pecuniary assistance to the indigent, must be increased at our Theological School. The wants of the Divinity School at Cambridge should be considered as the great charity of the age.

There are many urgent motives for active and efficient efforts in extending the influence of Unitarian Christianity. We regard the extension of our faith as the means of subverting error. Unitarianism also penetrates and is fatal to the sophisms of infidelity; and it is the best—perhaps the only sure means, of dispelling the doubts, or removing the disgust of those, who, mistaking Calvinism for Christianity have been alienated and driven from it, and thus deprived of its elevating and consoling influences.

Another excitement to efficient efforts in this cause is, that it is the advocate of Christian freedom. The odium of exclusiveness and intolerance belongs not to our faith. We abhor and will resist everything, from whatever source, that trammels and fetters the mind.

But we also desire that Unitarianism should prevail for its intrinsic excellence—its tendency to save souls, to exterminate vice, to purify and elevate the hearts and characters of man, and prepare them for the society of the exalted and holy.

After the reading of the Report, the Hon. James Savage, of this city, moved its acceptance, and addressed the meeting on the general purposes of the Association. He had known the time when it was a reproach to be a Unitarian, but that time had passed away; at least in this region. A change of great importance had taken place.—Unitarians had done and were doing much for the cause of Christian truth, and he doubted not the time would come when it would be acknowledged that the United States of America had furnished more support to Christianity than any other country. Some express fears for the truth, from the spread of different sects, and especially from the Roman Catholic influence and faith; but he had no such fears.

Sects, by operating as checks on each other, might even be considered as giving security to truth. The Unitarians of this region have important duties to perform. Light is looked for from the East. It is so also in regard to Unitarianism. The West is looking to New England, for the means and helps to a better religious instruction and a purer faith. For this reason he regarded the School at Cambridge as all-important, and he earnestly desired it might receive the patronage it merits, and promises so richly to repay.

Mr. Savage's motion for the acceptance of the Report having been passed, the Hon. Richard Sullivan, of Brookline, rose and expressed the gratification he had felt in the allusions to the Theological School at Cambridge. He had been a Director of that institution, he knew its character. Unlike other similar schools, it was free from a sectarian spirit. It fettered no man's mind. It required no conformity of its pupils or professors to a particular creed.

Unitarianism is what the present moral state of our country requires. It meets the wants of man in all conditions and all places; and the enlightened and independent ministry formed at our institution, by its freedom from all restraint on inquiry and opinion, must and will exert a powerful influence. He closed by earnestly commending the institution to the attention of the friends of religious truth.

After Mr. Sullivan, the Hon. Judge Story addressed the meeting. He was always ready to stand forth in favor of the free and generous principles of Unitarianism. But he was particularly desirous now to add his testimony to that of his friend who preceded him, in behalf of the important institution for theological education at Cambridge. On this subject he proceeded to speak with great pertinency, force and eloquence, for nearly half an hour.

We regret that we have not, at present, either time or room to do justice to this speech.

Judge Story was followed by Rev. Mr. Pierpont, who gave a highly interesting account of the state of religious opinions in the region west of the Alleghany mountains. He considered that this portion of country presented a field of labor peculiarly favorable for the dissemination of Unitarianism. Every step of his progress, in a journey of great extent, as stated in the Report, brought fresh evidence of the importance of efforts for the extensive diffusion of the principles of our faith in that interesting portion of our country. Mr. Pierpont presented a resolution on this subject, which was accepted.

The meeting was next addressed by Stephen C Phillips, Esq. of Salem. He enforced in a very pleasing and eloquent manner, the sentiment that the progress of infidelity should operate as a new excitement to effort in disseminating Unitarian Christianity. He cheerfully responded to the statements and congratulations which had been offered in regard to the progress of the Unitarian belief. Much had been done to aid its diffusion, and the efforts had effected much. There are however duties yet to be performed and evils and dangers to be encountered. These evils and dangers arise from infidelity and the practical wickedness of the times. Unitarianism is the only antidote. It does not alienate by its absurdities, but allures by its reasonableness, and when pressed faithfully home upon the heart it has a regenerating, sanctifying power.

After Mr Phillips had concluded his remarks, the resolution which he submitted was adopted.

Mr F. T. Gray then made some statements in regard to the means and feelings of the people, on the subject of Unitarianism, in the various places through which he passed, in the course of a journey of seven months through the Southern and Western States. Everything conspired to strengthen the belief that there existed a strong disposition for inquiry on the subject; and that the principles of our faith were making not only sure but rapid progress in every part of the Union.

The Rev. Mr Bigelow, who in the discharge of his professional duties in various parts of the country, has had much opportunity of learning the progress of religious sentiment, followed Mr Gray with remarks in confirmation of the encouraging statements already made in regard to the eagerness and joy with which the principles of Unitarian Christianity were listened to and embraced, when clearly and explicitly taught.—He closed by earnestly recommending the duty of a patient and faithful perseverance in our efforts for the wider, the universal dissemination of the sanctifying, ennobling doctrines of Christian Unitarianism.

BERRY STREET CONFERENCE.

The Conference, met as usual, in Berry Street Vestry, at 8 o'clock, A. M. Wednesday. Dr. Bancroft was chosen Moderator, and Mr. Barrett Scribe. An interesting address was then delivered by Dr. Ripley of Concord, on the 'Changes in religious opinions and the character of preaching in New England for the last fifty years;' and information communicated by many of the brethren as to the present condition of the churches in different parts of the country.

ELECTION SERMON.

On Wednesday the Annual Election Sermon was delivered before the Governor, and both branches of the Legislature, by the Rev. Dr. Channing. The text was the following passage from John viii. 31, 32, 36.

'If ye continue in my word, *then* are ye my disciples indeed;

'And ye shall know the truth, and the truth shall make you free.'

'If the Son therefore shall make you free, ye shall be free indeed.'

The subject of the Discourse flowing naturally from the text, was, *spiritual freedom.* He said that civil and polltical liberty was nothing, unless the mind itself was free. Under the forms of a free government the mind may be a slave to ignorance, superstition, party spirit, vice and passion. These forms, indeed, may remain, after the spirit which gives them vital energy has departed. He spoke of the yoke to which bigotry and intolerance may subject a nation with warmth and eloquence; and rendered due praise to the liberal spirit which the legislature of this state has always exhibited in resisting all attempts of sectarians to affect its legislation. He then enlarged on the power which may be exercised by religion and government, in producing free and enlarged minds. The religion, however, which he recommended, was not a zeal displayed in contentions for doubtful doctrines, but a vital spirit of charity binding all men together in the pursuit of their true interests. With regard to governments he urged with overwhelming force that they are bound by the same principles of justice and humanity which should guide the affairs of individuals; and that a neglect of these principles in legislation tended to weaken and destroy the moral character of a people. Among other topics on which he touched in this part of the discourse was the injustice of imprisonment for simple debt. He was shocked, he said, by the cruelty of confining an honest debtor within the walls of a prison; and he was equally shocked to find that no adequate punishment was provided for the fraudulent debtor.

But we shall not attempt to give even an outline of this discourse, as it will shortly be published. We shall only observe that it was listened to with deep interest and almost unmingled delight, by one of the largest audiences which we have ever seen assembled in any of our churches, composed of individuals of different sects and parties.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

This body held their Annual Meeting, as usual, on the afternoon of Election-day, when about 180 members appeared; Dr. Humphreys, the preacher of the year, agreably to established custom, being Moderator. Dr. Codman, the Scribe of the convention for the last ten years having declined a re-election, Dr. Wisner of this city was chosen in his place, and the Rev. Mr. Frothingham was re-elected Treasurer for the ensuing year. On proceeding to the choice of a second Preacher, it was moved by the Rev. Dr. Lowell, that a committee be appointed to consider and report to the convention on what principles of selection this choice should hereafter be made. He adverted to the ancient rule of Christian moderation, and of mutual courtesy, which was long observed to the satisfaction of the Convention itself and of the community, but which of late years had been violated. He spoke of its evident and undeniable influence upon its sacred charity which ever since the departure from this rule had been diminishing. And he especially called the attention of the members to the painful fact, that on the last year, though the assembly present at the religious services was among the largest, which had been witnessed, *the collection taken was the smallest, that had been gathered for thirty years.* His motion was seconded and sustained by Rev. Mr. Parkman, who also spoke of the value and sacredness of this charity, as one of the great objects, as it was also the glory of convention; of the deep interest, which was felt for this charity by the religious community; and of the solemn duty of members to overlook their differences of speculation in a common desire to promote it. A committee was accordingly appointed; and their Report may be expected at the meeting of the next year.

The Sermon, by Rev. Dr. Humphreys, President of Amherst College, from John xviii. 36, was on the spiritual nature of the kingdom of Christ, as distinguished from the kingdoms of this world; and on the duty, responsibility, and rewards of his servants. We are gratified to notice the freedom in this discourse from points of doubtful disputation, and from expressions of an exclusive character. Among other topics, he adverted, to the inconsistency of the legislative and political with the ministerial office; expressing his surprise and sorrow, that the servants of a religion, so spiritual in its nature, should consent to mingle themselves in the dust and bustle of politics.

The collection taken after the discourse amounted to $182. In addition to which there were twenty-one dollars appropriated to particular widows. There was also found in the box, the following note, enclosing a sum for an aged clergyman, who was not however an object of the charity of the Convention; this being confined to the destitute widows and children of deceased ministers.

'The donor calls himself Orthodox, without admitting the paltry distinctions, which now divide the Congregational clergy of Massachusetts; and without admitting the justice or the policy of excluding from the pulpit service of this occasion the preachers of that class, who in former years were wont to address us.'

We regret to state, that the collection was, with the exception of the last year, the smallest that has been taken since 1800; though the Congregation was as before, among the most numerous we have noticed. We deeply lament this.—It is to us a subject of unfeigned sorrow, that the cause of the widow and the fatherless should thus suffer through the exclusive and intolerant spirit of men, who of all others should be most earnest to promote it.

The cause of this diminution of the annual contribution must be sought not in the pressure of the times; for such is the regard, we might even say, such is the reverence for this charity in our churches and the religious community, that we believe there exists a strong disposition to meet the exigency, and to supply it. But it is to be found, undeniably, in the disapprobation widely and deeply felt of that exclusive spirit, which has been permitted to rule in the Convention for these last few years. We do not wonder, that it is thus felt and thus expressed. We cannot wonder, that enlightened and generous laymen refuse to sanction by their presence, religious services, which have so often been not only the fruit but the expression of this spirit. We deeply regret, however, that the widow and the fatherless should be the sufferers. And it is a matter for our astonishment, that ministers of the gospel of peace, whose duty it is to recommend to others the cause of Christian charity, should be willing to sacrifice an object so interesting, associated, as it is, with their own most tender and intimate relations, to a sectarian and party zeal. The religious community, whose servants they are for the gospels' sake, have raised against this spirit their stern and righteous rebuke. And the cry of the widow and the fatherless, whose temporal hopes and comforts have by this system been abridged, will reach the ear of Him, who has declared himself their Protector; and who teaches us in his word that without charity we are nothing.

The choice of the Second Preacher was postponed till after the appointment of the committee, to which we have referred. The Rev. Dr. Jenks of this city was chosen. While we feel a pleasure in expressing our respect for the gentleman selected; the choice, it must be seen, was still in pursuance of the same exclusive system.

EVANGELICAL MISSIONARY SOCIETY.

The annual meeting of this society was held on Wednesday evening, in the Berry Street Vestry, when the reports of the Trustees and Treasurer were read and the following officers elected for the ensuing year.

Hon. Peter O. Thacher, *President.*
Rev. Nathaniel Thayer, D. D. *Vice Presidenl.*
Benj. Guild, Esq. *Treasurer.*
Rev. George Ripley, *Secretary.*
Rev. Dr. Thayer, *Vice Treas. for Worcester Co.*
Ichabod Tucker, Esq. " *Essex* "
Mr. David Reed, " *Suffolk* "

TRUSTEES.

Rev. Thaddeus M. Harris, D. D. *Dorchester.*
Rev. John Pierce, D. D. *Brookline.*
Rev. Charles Lowell, D. D. *Boston.*
Rev. James Kendall, D. D. *Plymouth.*
Rev. Joseph Tuckerman, D. D. *Boston.*
Rev. Francis Parkman, "
Rev. Samuel Ripley, *Waltham.*
Rev. John Brazer, *Salem.*
Rev. John G. Palfrey, *Boston.*
Stephen Higginson, Esq. *Cambridge.*
Ichabod Tucker, Esq. *Salem.*
Peter Macintosh, Jr. Esq. *Boston.*

The annual discourse was preached by Rev. Mr. Walker, of Charlestown, from Rev. iii. 2 'Be watchful; and strengthen the things, which remain, that are ready to die.'

Mr. Walker introduced his sermon with the remark that the society, in behalf of which he was to speak, had never adopted the plan of supporting itinerant missionaries, but directed those under its employ to definite places of labor, where their services were required and requested. It was agreeable to the present occasion then, he observed, to discuss the good and evil consequences of the prevailing system by which parishes are divided, churches rent with factions, and religious institutions weakened. Under several distinct topics, which Mr. Walker illustrated with his usual clearness, the advantages and disadvantages of such a course were stated, and the conviction irresistibly forced upon the minds of the hearers, that the sectarian operations of the day, by which the peaceful villages of our country are torn and distracted, though not without some use which may serve as an apology for them, are upon the whole, an enormous injury to the community.

We forbear to give any more copious account of this powerful discourse, which we wish could be circulated in every town in this commonwealth, in the hope that it may soon be given to the public.

A collection was taken of $80,29.

MASSACHUSETTS SOCIETY FOR SUPPRESSING INTEMPERANCE.

The anniversary of this Society was celebrated on Thursday evening at St. Paul's Church. The Address was delivered by Hon. James T. Austin. It was of a high character and was listened to with great attention and interest.

The following is a list of the officers of the Society, for the ensuing year.

John C. Warren, M. D. *President.*
Rev. Eliphalet Porter, D. D. } *Vice Presidents.*
" William Jenks, D. D. }
Amos Lawrence, Esq. }
Joshua B. Flint, M. D. *Secretary.*
Mr. Levi Bartlett, *Treasurer.*
Counsellors.

Hon. Nathan Dane, Mr. Stephen Fairbanks.
Rev. John G. Palfrey, " Abel Adams,
" Alonzo Potter, John Ware, M. D.
Mr. Benjamin Seaver, J. F. Flagg, M. D.

DR. CHANNING'S SELECT WRITINGS.

We congratulate our Christian friends and brethren on the publication of this work, which will be welcomed with no common satisfaction. We have not time or limits to enter into any particular view of it. It will be perceived at once, that it is for the most part a republication of the valuable discourses and treatises from the pen of this eminent clergyman, which have already attracted the attention of so many readers. A preface however, of considerable extent; and the discourse at the Dedication of Divinity Hall in Cambridge, delivered Aug. 1826, are now for the first time printed; while many of the Miscellanies, as well as of the other articles, comprised in the appendix, are presented in a new form, or revived from publications, that with the course of years had become rare, and not easily to be obtained.

We have taken the pleasure of laying before our readers on the first page of this day's paper the preface to this valuable collection. The remarks of the writer on his own productions are intended to meet the objections, which have been made to some of them, as too controversial. We recommend this Preface to the perusal of our readers. It seems to us one of the most felicitous efforts of the writer's pen: and it is enough to say, that it forms a fit and most engaging introduction to the ennobling and eloquent conceptions, which pervade the pages, that follow it.

We are happy to learn that Mr. Jason Whitman, late of the Theological School at Cambridge, has accepted a unanimous invitation to become the minister of the 'Second Parish in Saco.' We understand that the ordination will take place on the 30th of June; Sermon by Mr. Gannett of this city

LITERARY.

School Books. We have examined, with some attention, and much satisfaction, the series of school books compiled by the Rev. Mr. Pierpont, and published by Messrs. Richardson, Lord, & Holbrook.—The first of the series is the 'Introduction to the National Reader,' designed for the use of the younger classes of our common schools. The selections are easy, and relate to subjects which first attract the observation and engage the attention of children.

'The National Reader' is designed to follow next, in the series, and consists of a selection of exercises in Reading and Speaking. The selections are from American as well as English sources, and illustrate American Institutions, history, and manners. Every thing offensive to good taste or good morals is carefully excluded, as is every thing 'calculated to favor any particular religious sect or tenet.'

The last of the series is the 'American First Class Book,' consisting of exercises in Reading and Recitation, designed for the use of the highest class, in public and private schools. This is a large 12mo. of 478 pages; and is better adapted to its purpose than any English or other compilations preceding it. It was compiled with a special reference to the public Reading and Grammar Schools of this city, and was adopted by them, by order of the School Committee, in the place of 'Scott's Lessons.'

Neither of these books, we are glad to find, contain rules for reading and speaking. We never found such rules to be of any use, except to swell the volume and the price of the book.

"Three things only," says Mr. Pierpont, "are required to make a good reader. He must read so that what he reads shall, in the first place, be *heard;* in the second, that it shall be *understood;* and, in the third, that it be *felt.* If a boy has a voice, and intelligence and taste enough to do all this, then, under the personal guidance and discipline of a teacher who can read well, he will learn to read well; but if he does not, he may study rules, and pore over the doctrine of cadences and inflections, till 'chaos come again,'—he will never be a good reader."

The National Reader, we learn, has been reprinted in London; and has there been pronounced, 'one of the very best School books in our language.'—*Pall.*

SUMMARY.

MASSACHUSETTS LEGISLATURE.

On Wednesday, the 26th instant, in conformity to the provisions of the Constitution, the two houses met, at the State House in this city, and were duly organized, according to the usual custom.

In the Senate, the Hon. Samuel Lathrop, of West Springfield, was re-elected President. Mr. Charles Calhoun was chosen Clerk.

Some committees were chosen, and the usual order was passed, directing the messenger to furnish newspapers to the members during the session.

In the Senate, on Thursday, leave was given to the Board of Overseers of Harvard University, to hold a meeting, in the Senate Chamber, on the 3d day of June.

The report of votes for Governor was, that the whole number was 47,173—necessary to a choice 23,587. That Gov. Lincoln has 30,908, and Mr. Morton 14,440, and that there were 1815 scattering. The vote for Lieut. Gov. did not materially differ. It was reported that thirty four Senators had been elected by the people, and that there were six vacancies.

A Committee was appointed to prepare joint rules and orders.

At 12 o'clock the two houses met in Convention to fill the vacancies in the Senate. The gentlemen elected, were, in Hampshire, John Warren—In Franklin, Elihu Hoyt—In Plymouth, Solomon Lincoln, jr. and Charles J. Holmes—In Barnstable, Elisha Pope—In Berkshire, Samuel M'Kay.

House. The House was called to order, at 10 o'clock, by Mr. George Blake of Boston. Pelham W. Warren, Esq. was re-elected Clerk; he having all the votes but two. Wm. B. Calhoun, Esq. of Springfield, was also re-elected Speaker, with great unanimity.

The House, on motion of Mr. Kenrick of Newton, agreed on 10 o'clock, as the hour of commencing the daily sessions. The rules and orders of the last House were adopted till further order. Provision was made for supplying the members with newspapers not exceeding nine papers a week.

At half past twelve the Governor and Council, and the members of the different branches of the legislature proceeded to the Old South Church, to attend public worship. The devotional exercises were performed by Rev. Mr. Emerson, of the 2d church in this city, and a sermon of great eloquence and power was delivered by Dr. Channing. A reference to the sermon will be found in another part of this paper.

In the House, on Thursday 2000 copies of the Election Sermon were ordered. We believe one thousand is the usual number. We understand that the sermon will probably be published early in next week.—Committees were appointed on the subjects of assignments of property by insolvent debtors, and on the due regulation of licenced houses.

Mr. Jacob Kuhn was appointed Messenger of the House.

CONGRESS.

Senate. On Monday the 17th inst. the Senate were busily engaged on various subjects. The resolution authorizing a subscription to Gales & Seaton's proposals for re-printing the public Documents was rescinded by a vote of from 24 to 21.

On Tuesday the Senate spent considerable time in Executive business.

On Wednesday the principal discussion was on the bill for the collection of imposts and duties. This bill was discussed again on Thursday, at considerable length and some Executive business was transacted.

On the same day the bill for the appointment of a Solicitor of the Treasury was passed to a third reading, 28 to 14.

House. On Monday, the 17th inst. a resolution to repeal the duty on salt was submitted by Mr. Taliaferro.

On Tuesday Mr. Reed, of Mass. moved an amendment, and addressed the House at length on the subject. Mr. Taliaferro then withdrew his resolution.

A bill was reported on Wednesday, reducing the duty on salt to 15 cents, and finally to 10 cents; and it was passed to a second reading. The bill respecting the Removal of the Indians was then brought up. Mr. Bates of Mass. spoke against it two hours, and Mr. Everett four hours. Mr. Crockett of Georgia also opposed it. At 10 o'clock in the evening, after a session of twelve hours, a motion to adjourn prevailed, and no question was taken.

On Thursday, after a considerable discussion, the bill respecting salt was passed to a third reading, yeas 103, nays 88.

Ladies' Fair. The Hall was opened on Monday for exhibition. On Tuesday the articles were offered for sale. Many of them were engaged on Monday. We understand that about *eighteen hundred* tickets of admission were sold. The amount of receipts from tickets and sales was $1,600.

On Friday the House of Representatives appointed Dr. Tuckerman, of this city, their chaplain for the ensuing year.

The Rev. Eugenio Kincaid and Rev. Francis Mason, Baptist Missionaries, have, with their wives, taken passage for Calcutta, in the ship Martha.

The Salem Murder. We copy the following article from the Patriot of Friday morning as containing what are probably the most important facts connected with the late developements. The Patriot says:—

Yesterday the late all engrossing topic, the Salem Murder, was revived by reports, that further and complete developements had been made of that nefarious transaction. We do not learn any thing authentic, but upon inquiry we were informed that on Wednesday night, Joseph Knapp, Jr. and his brother were arrested in Salem.

The circumstances that lead to their arrest were narrated as follows;—A letter from Bangor received in Salem, directed to Joseph Knapp, was taken out of the post office by the father of these young men, and found to contain threats that unless a certain sum of money was sent, the writer would make disclosures. The father handed it to the Committee of vigilance, who sent a letter to the writer, (whose name is said to be Palmer) with $50 enclosed; and having sent Mr. Jones, a constable of this city, one day in advance, P. was arrested, when he came for the letter. He very soon made a full confession of all the circumstances connected with the murder, the manner of its perpetration and where the dagger and hatchet, with which it was perpetrated could be found. This information was sent to the Committee of vigilance, who found the hatchet and the dagger; the handle of which, said to have been of silver, and had been melted up the day after the murder. The wife of J. Knapp, jr. is daughter to the housekeeper of Mr. White.

These particulars may not be perfectly accurate, as there has been no direct communication received by us from Salem, but we have reason to believe that they are correct in the main.

The Salem Gazette of Friday gives substantially the same account, excepting that nothing is said of finding the dagger.

A Society has been formed at New Bedford for the moral improvement of seamen.

A letter from Bangor, says there was an attempt on Sunday night to burn the business part of the town, by setting fire to Mr. Hill's Cabinet shop; but it was frustrated by an early discovery.

Rev. Mr. Gallaudet has resigned the office of principal of the American Deaf and Dumb Institution at Hartford, on account of the decline of his health. Mr. Weld, of the institution in Philadelphia, is spoken of as his successor. *Cent.*

Disgraceful. The town Council of Coventry, Rhode Island, passed an order in February last, banishing from the town the Rev. Wm. Fuller, a Congregational clergyman, on the ground that 'his public talk hurt the characters and feelings of the neighbors, and caused confusion.' They refused to repeal the order, or to give the defendant an opportunity to explain by confronting him with his accuser.

An animating meeting, in favor of a Rail Road from Boston to Ogdensburg, was held at Burlington, Vt. on the 12th inst. Heman Allen, President. Many resolutions in support of the measure were passed. *Trav.*

The demand for copies of Mr. Webster's Speeches in what is called the Great Debate in the Senate, has been unprecedented. We are just completing an edition of twenty thousand copies, which, added to former editions, will make an aggregate of very nearly forty thousand copies that will have been printed at this Office alone. There have been printed also, at other different places throughout the United States, twenty different editions of these speeches. It is hardly too much to say, that no speech in the English language has ever been so universally diffused, or so generally read. *National Intelligencer.*

Indian Question. This bill has been finally passed by a vote of 102 to 97. We can say no more now, than to express our regret at the foul stain which this vote has fixed on our character as a nation.

We learn from the 'Genius of Universal Emancipation' that the agent of the blacks who have lately removed from Ohio to Canada, has written that assurance has been given to the colonists, that they shall be permitted to enjoy equal rights with British subjects. It is also stated that societies of blacks have been organized in Philadelphia, Boston, and elsewhere, to promote emigration.

The Legislature of Louisiana has passed an act, authorizing the delivery of persons accused of committing murders, forcible robberies, forgeries and arson, in foreign countries.

The difficulties between the Council and Assembly of Nova Scotia, are likely to be productive of serious injury to all the Colonies. Rum and a variety of other dutable articles, are now coming into Halifax and other ports, free. The importers of these goods have only to direct their cargoes to land whence they will be reshipped to all the Colonies. *Quebec Gaz.*

From Europe. Files of London papers to April 22 were received at this port on Tuesday.

The state of the king's health had excited serious alarm; though he was considered convalescent.

Some differences have lately arisen between the courts of Naples and Rome. No information is given, as to the probability of adjustment.

Distressing Shipwreck. In the Liverpool papers we find an account of one of the most disastrous shipwrecks of which we have often heard. We extract the following paragraph respecting it.

'It took place on the the night of April 16, on the rocks at Portinclineon, near Bardsey, in Carnarvon Bay, by which *two hundred passengers perished.*—The ship to which the disaster happened was the Newry, Capt. Crosbie, from Newry, bound to Quebec with 400 passengers. She left Newry on the 14th, and in beating down the channel, the weather being very foggy, the light on Bardsey was invisible, and the ship got too far into Carnarvon bay, and was driven on the rocks at about 9 o'clock. Many of the passengers, who were mostly Irish emigrants, were below when the ship struck, and such was the force of the shock, that the ladders between decks were knocked away, and the ship filling with water, every soul below perished. The captain with the crew, and about half the passengers, succeeded in reaching the shore in a most wretched condition, most of them having lost every thing that they possessed in the world.—The ship went to pieces and the shore was covered with dead bodies. Among those who perished were several respectable families. After the vessel struck, the captain ordered the mizzen-mast to be cut away, so as to fall upon the rocks, by which means a gangway was formed for those who could leave the vessel to get on shore.

We furnish the following further extracts from papers by the late arrival.

Prince Leopold of Saxe Coburg had accepted his appointment as Sovereign of Greece. He was at the last dates in Paris, but was about to set out for Germany, travelling under the name of Count Henneberg. It was stated in some of the papers that he accepted the appointment only on certain conditions, but the most probable account is that he accepted the appointment, and at the same time requested from the allied powers the adoption of certain measures for sustaining his authority.

A Berlin paper asserts that Prince Leopold is about to marry the daughter of the late Duke of Placenza, with a fortune of 30,000,000 of francs.

The following paragraph, is from the Manchester Guardian of April 17.

'*Cotton from New South Wales.* It will be seen from our report of the Liverpool cotton market, that three bags of cotton from New South Wales have been sold there this week, at very good prices. We have seen a sample of this cotton, which seems not unlikely to become a considerable article of export from the settlement in which it was grown. It is, sufficiently obvious from the sample which we have seen, that very excellent cotton may be grown in that country, when the inhabitants have attained competent skill in its culture and management.'

The files of English papers received here are not complete, but in those received nothing is perceived of any further negotiations for a new commercial treaty between America and England. We are glad to find the following notice respecting the Jews.

'The motion of Mr. R. Grant, in the British House of Commons, for *removing the civil disabilities of the Jews*, was brought up on the 5th of April. After a long debate it was carried against the Ministry, by a vote of 115 to 97. The announcement was received with cheers, and a bill was immediately introduced.'

France. The latest Paris dates are April 16th. The expected order for the dissolution of the Chambers had not been issued, though it was daily looked for.

The following paragraph shows the state of preparation for the expedition against Algiers.

'Large *corps de armee* were assembling at Toulon, Marseilles, and Aix. The force to be employed is thus stated:—Infantry 29,925; Cavalry 550; Artillerists 1880; Staff subalterns 1810—Total 34,165. Several Generals were announced as having arrived at the several places of assembly. The lists of the divisions, brigades and regiments to be employed are given in much detail, with specifications of the field and horse artillery, waggon train, and pontoniers. The naval force is to be very strong; and the expedition is said to be equal in strength and equipment to that which sailed for Egypt some 32 years since under Buonaparte. The French Minister of War was to leave Paris for Toulon, on the 18th April; and the Dauphin was to follow on the 25th, to witness the sailing of the expedition.'

South America. We are indebted, [says the Courier] to a friend for the following extract of a letter from an officer of the Navy, dated Panama, April 3d, 1830.

'The affairs of Peru, and its government, appear to be in a most deplorable state, and I think it probable that they will soon turn out their present and put in new rulers. Chili is still in a state of anarchy and confusion.'

Colombia. By the latest news from Colombia, it appears that a revolution has in reality taken place there, and that the power of Bolivar is considered as entirely overthrown.

TO SUBSCRIBERS.

☞ We regret the disappointment to most of our readers out of the city, in not receiving their papers this week, as usual, by the Saturday's mail. The great labor of preparing accounts of the various meetings, together with the fatigue and interruptions incident to Election week, must be our apology.

MARRIAGES.

In this city, at King's Chapel, by Rev. Mr. Greenwood, Mr. Amos Bronson Alcott to Miss Abigail May, daughter of Joseph May, Esq.

On Thursday evening, by Rev. Dr. Channing. Rev. Frederick Augustus Farley, of Providence, R. I. to Miss Jane Carter Sigourney, youngest daughter of the late Charles Sigourney, Esq. of this city.

Mr. William Dunbar, of Westerly, R. I. to Miss Mary Ann Jones, of Portsmouth.

On Sunday, by Rev. Mr. Grosvenor, Mr. Francis Mason, Missionary to Burmah, to Miss Helen Maria Griggs.

In Roxbury, by Rev. Dr. Porter, John J. Clarke, Esq. to Miss Rebecca C. Haswell.

In Dedham, on Sunday evening, by Rev. Mr. Lamson, Mr. Jason Stowell to Miss Lydia Ingalls Robinson.

In Hingham, Mr. Hiram Crosby to Mrs. Betsey Hill, daughter of Mr. Jonas Cutting.

In Scituate, on Sunday morning last, by Rev. Mr. Deane, Mr. Henry Mason, of Boston, to Miss Julia Curtis, of S.

In North Bridgewater, by Rev. Mr. Goldsbury, Mr. Robert A. Stoddard to Miss Emily Ann Foster.

In Stow, by Rev. Mr. Sibley, Mr. Lorenzo Stratton, of Bolton, to Miss Mary Parkes; Mr. John Hunter, of Marlboro', to Miss Mary B. Wetherbee.

In Worcester, Mr. Seth Adams, jr. of Providence, to Miss Sarah Bigelow, daughter of Abijah B. Esq.

In Providence, Mr. Josiah Keene to Miss Ann W. daughter of William Wilkiason, Esq. all of P.

In New York, Mr. George D. Phelps. of the firm of Hoadly & Phelps, to Miss Frances F. Randolph, daughter of John F. Randolph, Esq.; Mr. Brooks Drinkwater to Miss Temperance Pond.

At Marietta, Mr. Charles Samuel Swartwout Baron, of Belmont county, Ohio, to Miss Mary Wilhelmine Fustine Caroline Louise Fredericke Zeigler, of M.

DEATHS.

In this city, Mr. Eleb Faxon, aged 42; Mrs. Mary Whittemore, wife of Mr. John W., 35; Elizabeth Litchfield, 46.

In East Cambridge, Mrs. Susan T. Tutou, aged 19, wife of Mr. Robert Tutou, and youngest daughter of Mr. Benjamin Binney.

In Cambridge, widow Sarah Flagg, aged 73.

In Reading, Mr. Thomas Healy Forrester, formerly of Salem, aged 40.

In Lowell, Mrs. Elizabeth Hoyt, aged 49.

In Concord, Mrs. Nancy, wife of Capt. Edward Flint, aged 33.

In Needham, Artemas Newell, Esq. aged 50.

In Grafton, Mr. Wilbur Closson, a revolutionary pensioner, aged 88.

In Somerset, Mrs. Sarah Anthony, relict of Capt. Nathan Anthony.

In Portsmouth, Mrs. Mary Tuttle, aged 86, relict of Mr. James T.

In Francestown, N. H. Mr. James Bradford, aged 23, youngest son of Rev. Moses B.

At Long Island, N. Y. Sarah Lang, youngest daughter of Col. John M. Gamble, and grand-daughter of Mr. Lang, editor of the New-York Gazette.

At St. Petersburgh, March 25, the Countess Diebitsch, wife of the distinguished Russian General.

VALUABLE BOOKS *for sale by* HILLIARD & BROWN, Booksellers to the University, Cambridge.

Complete works of—			
Joseph Priestley, LL. D.	24 vols.	8vo.	$27,00
Jeremy Taylor,	15	"	50,00
Nathaniel Lardner,			35,00
Lord Bacon,	12	"	20,00
John Locke	10	"	20,00
Jonathan Swift,	24 vols.	12mo.	10,00
Unitarian Tracts, published in London,	16 vols.	12 mo. cf.	17,00

Cruden's Concordance—(*New Edition.*)
Dugald Steuarts Complete Works, 7 vols. 8vo.
Bonterwek's Hist. of Spanish and Portuguese. Literature 2 vols. 8vo.
Fraser's Tour to the Himala Mountains 4to &c. &c.

H. & B. have constantly for sale a general assortment of Theological and Classical Books. May 29.

PALEY'S COMPLETE WORKS. This day published by HILLIARD & BROWN, Booksellers to the University at Cambridge—The Complete works of William Paley, LL. D. &c. in 6 vols. 8vo. Price neatly bound with cloth backs. $6,75.

This edition of Paley is, probably, the cheapest book ever offered to the American Public. It is neatly and correctly printed on a perfectly new type and fine paper, and contains the new volume of Sermons and Meadley's Life of the Author.

It is the only complete edition of the works of Paley which has been printed, except the one edited by his son, recently published in London and which costs in this country $20. May 29.

NEW BOOKS. Just published by L. C. BOWLES, 124 Washington, corner of Water Street—*Lessons without Books,* by the author of 'Beatitudes.'

'Do you ask then what will educate your Son?—Your example will educate him; your conversation; the business he sees you transact; the likings and dislikings you express; these will educate him; the society you live in, will educate him.'

MRS. BARBAULD.

Biography for Young Persons, No. 2. designed to illustrate the triumphs of Genius and of Perseverance, containing 'Life of Roger Sherman,' one of the signers of the declaration of Independence; 'Professor Heyne,' Critical Scholar and Philologist, Aulic Counsellor, and Secretary to the Royal Society at Gottingen; and 'Mrs. Barbauld;' embellished with a likeness of Roger Sherman and Mrs. Barbauld.

A liberal discount to the trade, purchasers for Libraries, &c. May 29

SELECT WRITINGS OF REV. WILLIAM ELLERY CHANNING. This day published by CARTER & HENDEE, in 1 vol. 8vo.—Discourses, Reviews and Miscellanies, by William Ellery Channing—collected and revised by the Author; with additions, now published for the first time. May 29.

☞ A notice of the volume will be found in another column of this day's paper. May 29.

SUNDAY SCHOOL MANUALS.—In most of our Sunday Schools, Manuals of some kind are used. The most approved books of this kind, in use in Unitarian Sunday Schools, may be obtained at *this Office,* on favorable terms.

DR. CHANNING'S Discourses, Reviews and Miscellanies, in one large 8vo. volume, just published, and for sale at this Office.

DR. TUCKERMAN'S Prize Essay, noticed in another part of this paper, may be obtained at this Office.

CHANNING'S WORKS. Just published and for sale by GRAY & BOWEN, No. 135 Washington St., 'Discourses, Reviews, and Miscellanies, by William E. Channing.' May 29.

REV. MR. SULLLIVAN'S SERMON. Just published and for sale by GRAY & BOWEN, a Discourse delivered at the Dedication of the *Meeting House,* of the Keene Congregational Society. By T. R. Sullivan. May 29.

TRACT No. 36, *(First Series,)* A. U. A.—Just published by GRAY & BOWEN, No. 135 Washington Street, Tract No. 36, of the First Series, entitled 'Evangelical Unitarianism adapted to the Poor and unlearned, by ALEXANDER YOUNG.' May 29.

JUST Published by GRAY & BOWEN, and for sale at the Depository of the AMER. UNIT. ASSOC. 135, and by L. C. BOWLES, 124 Washington Street, "Mr. Tuckerman's First Semi-annual Report of the Fourth Year of his Service as a minister at large in Boston, May 1830." pp. 28, 12mo. May 22.

DAILY MONITOR, or *Reflections for each day in the year,* 'Containing practical inferences from Christian Doctrines,' Ecclesiastical History, Sacred Biography, &c. Intended for the use of all Classes and fitted to the various circumstances of life; by CHARLES BROOKS, minister of the third Church in Hingham, Mass. Published and for sale by N. S. SIMPKINS, & Co. *Court-st.*

☞ A great variety of Juvenile Books at low prices. May 22. 3t.

WARE'S DISCOURSES. The second edition of the Discourses of Rev. HENRY WARE, Jr. on the 'Offices and character of Jesus Christ,' are for sale by N. S. SIMPKINS, & Co. (corner of Court and Brattle-streets.) They will be furnished at a reduced price, to those who purchase for distribution. 3t. May 22.

EXTRACTS FROM ABBOTT'S SERMONS, [*a new Edition.*] WAIT, GREENE & Co. 13 Court Street, have just published, a vol. of '*Extracts from the Sermons of the late John Emery Abbott of Salem,*' with a memoir of his life, and extracts from his Journal kept in Havana; by Rev. Henry Ware, jr. of Boston.

The rapid sale which the volume of Sermons has had, has induced the publishers to prepare a volume which will contain a most valuable part of the whole work, and he afforded so low, that it may be within the reach of *Families, Teachers, and Sunday School Libraries.*

N. B.—A few copies of the 8vo. edition of Abbott's Sermons are on hand. 6t. May 22.

CHANNING'S WORKS. Just published and for sale by L. C. BOWLES, 124 Washington-St. 'Discourses, Reviews and Miscellanies, by Rev. WM. E. CHANNING.' May 22.

CRUDEN'S CONCORDANCE. (*A New Edition.*) MARSH, CAPEN & LYON, No. 362 Washington Street, have just received a supply of *Cruden's Concordance* to the Holy Scriptures, in one volume, super royal 8vo. reprinted from the last London edition, on superfine paper and new type.

To secure correctness, this American edition has at considerable expense, been compared with other editions; and all discrepances have been corrected by a reference to the scriptures. Upwards of *six thousand* errors existing in the London copy have been corrected in the edition now announced, which may therefore confidently be recommended as the most correct edition of Cruden's Concordance ever offered to the American public. 3t. May 22.

DEPOSITORY OF BOOKS FOR JUVENILE LIBRARIES & SUNDAY SCHOOLS. Clergymen and others, who wish to purchase Books or *Juvenile Libraries and Sunday Schools,* are respectfully invited to call at the store of the subscriber, where they will find a complete assortment. A catalogue has just been published, containing a list of such Books and Manuals as have been approved and recommended to be used in Sunday Schools and Juvenile Libraries of Unitarian parishes.

☞ A liberal discount will be made to those who purchase for Libraries, &c. Orders from a distance promptly executed.

L. C. BOWLES, *Bookseller and Publisher.*
124 Washington St. corner of Water S.
May 22. 3t.

SELECTED POETRY.

WONDERS AND MURMURS.

BY S. C. HALL.

Strange, that the wind should be left so free,
To play with a flower, or tear a tree;
To rage or ramble where'er it will,
And, as it lists, to be fierce or still;
Above and around, to breathe of life,
Or to mingle the earth and the sky in strife;
Gently to whisper, with morning light,
Yet to growl like a fetter'd fiend ere night;
Or to love, and cherish, and bless, to-day,
What to-morrow it ruthlessly rends away!

Strange, that the sun should call into birth
All the fairest flowers and fruits of earth,
Then bid them perish, and see them die,
While they cheer the soul and gladden the eye.
At morn, its child is the pride of spring—
At night, a shrivell'd and loathsome thing.
To-day, there is hope and life in its breath—
To-morrow, it shrinks to a useless death.
Strange doth it seem, that the sun should joy
To give life alone, that it may destroy!

Strange, that the ocean should come and go,
With its daily and nightly ebb and flow—
To bear on its placid breast at morn,
That bark that, ere night, will be tempest-torn:
Or cherish it all the way it must roam,
To leave it a wreck within sight of home;
To smile, as the mariner's toils are o'er,
Then wash the dead to his cottage-door;
And gently ripple along the strand,
To watch the widow behold him land!

But, stranger than all, that man should die
When his plans are formed and his hopes are high:
He walks forth a lord of the earth to-day,
And the morrow beholds him a part of its clay;
He is born in sorrow and cradled in pain,
And from youth to age—it is labor in vain;
And all that seventy years can show,
Is, that wealth is trouble, and wisdom wo;
That he travels a path of care and strife,
Who drinks of the poisoned cup of life.

Alas! if we murmur at things like these,
That reflection tells us are wise decrees;
That the wind is not ever a gentle breath—
That the sun is often the bearer of death—
That the ocean wave is not always still—
And that life is chequered with good and ill;
If we know 'tis well such change should be,
What do we learn from the things we see?—
That an erring and sinning child of dust
Should not wonder nor murmur—but hope and trust!

LIFE, TO THE YOUNG.

These lines are from 'Creation,' a poem just published in London, by William Ball. They indicate talent, and certainly possess much of 'genuine poetical feeling;' though in the detached form in which we give them, their moral purpose is less striking than we should desire.

How very lovely, art thou, in the young,
Oh, life! ere they know wasting pain that wrings,
With agony remediless, the nerves;
Or shame that fires the brain, or the world's wrong
That crushes like a rock, or guilty hopes
That covet other's pain, or o'erwrought toil
That crouches down in torpor and despair,
Or stupid crime that mocks at worlds to come,
Or the wild hell of triple-fanged remorse,
That trembles inly with fantastic dread
It dares not face or question; in the young
Life is a good, and only in the young,
Whose organs play with ease, whose warm veins throb
With tides of simple gladness, whose light breasts
Lodge happy inmates yet, nor fear old Time
With all his growing pack of hopes deceived,
And toils unrecompensed and faith betrayed;
Of honors due refused, virtues belied,
And scorn unmerited endured; of want,
Of deep affections, rooted in the core
Of their frail beings, blasted by the breath
Of fools pestiferous; of the fond ties,
Twined round the heart by nature, virtue, love,
Threatened by death, all merciless, or rent,
Tearing the bosom's finest chords withal
That heal no more; no never! these, unknown,
Leave to the young, free minds ungall'd by care,
And bodies sound that scarcely are perceived,
Not felt as eating shackles of the soul,
And the full peace of ignorance, the joy
Of many hopes in flower, the kindly warmth
Of love on all diffused; for them the sword
Far flaming, is withheld, and they enjoy,
In innocence, the paradise of earth.
They ask not of the sky unequal good,
But share its manna with their fellows round,
And wonder at the bounty of high heaven.

They throng the world in beauty, freedom, love,
And the glad season given them they greet,
As glad as it, for the brief space allowed;
'Till time tears off the mask that hid all ill,
'Till pain and wisdom hurry to their side,
And hope and beauty flee. Oh! for a charm,
To bind forever fast, the am'ranth wreath
Young life puts on, and life from age's scalp,
Bleeding and wrung, th' eternal crown of thorns.
It may not be; the lot is cast and drawn,
Nor can be put aside, save by the arm
That could roll round, with ease, the flaming sun
Backward, astonished, on his axis firm.

MISCELLANEOUS SELECTIONS.

CICERO.

The cultivation of science and literature has often been united with the most active and successful pursuit of business, and with the duties of the most laborious professions. It has been said of Cicero, that 'no man whose life had been wholly spent in study, ever left more numerous or more valuable fruits of his learning in every branch of science and the polite arts—in oratory, poetry, philosophy, law, history, criticism, politics, ethics: in each of which he equalled the greatest masters of his time; in some of them excelled all men of all times. His remaining works, as voluminous as they appear, are but a small part of what he really published.—His industry was incredible, beyond the example or even conception of our days; this was the secret by which he performed such wonders, and reconciled perpetual study with perpetual affairs. He suffered no part of his leisure to be idle, or the least interval of it to be lost.' These are the words of his learned and eloquent biographer, Dr. Middleton. He says himself, in one of his orations—'What others give to their own affairs, to the public shows and other entertainments, to festivity, to amusement, nay even to mental and bodily rest, I give to study and philosophy.' He tells us, too, in his letters, that on days of business when he had any thing particular to compose, he had no other time for meditating but when he was taking a few turns in his walks, where he used to dictate his thoughts to his amanuenses, or scribes, who attended him. His letters afford us, indeed, in every way, the most remarkable evidence of the active habits of his life. Those that have come down to us are all written after he was forty years old; and, although many of course are lost, they amount in number to about a thousand. 'We find many of them,' says Middleton, 'dated before daylight; some from the senate; others from his meals, and the crowd of his morning levee.' 'For me,' he himself exclaims, addressing one of his friends, '*ne otium quidem unquam otiosum*—even my leisure hours have their occupation.'

SIR WILLIAM JONES.

In modern times the celebrated Sir William Jones afforded the world, in this repect, a like example. We have already mentioned his wonderful attainments in languages. All his philosophical and literary studies were carried on among the duties of a toilsome profession, which he was, nevertheless, so far from neglecting, that his attention to all its demands upon his time and faculties constituted one of the most remarkable of his claims to our admiration. But he was from his boyhood a miracle of industry, and shewed, even in earliest years, how intensely his soul glowed with the love of knowledge. He used to relate that, when he was only three or four years of age, if he applied to his mother, a woman of uncommon intelligence and acquirements, for information upon any subject, her constant answer to him was, 'Read, and you will know.' He thus acquired a passion for books, which only grew in strength with increasing years. Even at school his voluntary exertions exceeded in amount his prescribed tasks; and Dr. Thackeray, one of his masters, was wont to say of him, that he was a boy of so active a mind, that if he were left naked and friendless on Salisbury Plain, he would, nevertheless, find the road to fame and riches. At this time he was frequently in the habit of devoting whole nights to study, when he would generally take coffee or tea, to keep off sleep. He had, even already, merely to divert his leisure, commenced his study of the law; and it is related that he would often amuse and surprise his mother's legal acquaintances, by putting cases to them from an abridgment of Coke's Institutes, which he had read and mastered. In after life his maxim was never to neglect any opportunity of improvement which presented itself. In conformity with this rule, while making the most wonderful exertions in the study of Greek, Latin, and the Oriental languages, at Oxford, he took advantage of the vacations to learn riding and fencing, and to read all the best authors in Italian, Spanish, Portuguese, and French; thus, to transcribe an observation of his own, 'with the fortune of a peasant, giving himself the education of a prince.' In the same spirit, while tutor, some time after this, in the family of Lord Spencer, he embraced an opportunity of accomplishing himself in dancing and the use of the broad-sword, and of learning the German language, music, and the art of playing on the Welsh harp, the instrument of his country. It was while residing in the Temple, and busily engaged in the study of the law, that, beside continuing his oriental studies with great zeal, he found time to compose and prepare for the press, a translation of the speeches of the Greek orator Isæus, and a volume of poems. Yet he was, at this very time, both reading and writing elaborately on subjects of law and jurisprudence, an evidence of his proficiency in which he gave to the world, a few years after, in his learned Treatise on the Law of Bailments. He found leisure, too, in the midst of all these professional and literary occupations, to attend Dr. William Hunter's Lectures on Anatomy, and to prosecute the study of mathematics so far as to be able to read Newton's Principia.

In India, where he filled the office of Judge in the Supreme Court of Bengal, and where his professional duties were of the most laborious nature, he contrived to do more than ever in the sudy of general literature and philosophy. He had scarcely arrived in the country when he exerted himself to establish a society in Calcutta, on the model of the Royal Society of London, of which he officiated as president as long as he lived, enriching its Transactions every year with the most elaborate and valuable disquisitions on every department of oriental philology and antiquities. Almost his only time for study now was during the vacation of the courts; and here is the account, as found among his papers, of how he was accustomed to spend his day during the long vacation in 1785. In the morning, after writing one letter, he read ten chapters of the Bible, and then studied Sanscrit grammar and Hindoo law; the afternoon was given to the geography of India, and the evening to Roman history; when the day was closed by a few games at chess, and the reading of a portion of Ariosto. Already, however, his health was beginning to break down under the climate; and his eyes had become so weak, that he had been obliged to discontinue writing by candle-light.—But nothing could prevent him from pursuing the studies he loved, while any strength remained to him. Even while confined by illness to his couch, he taught himself botany; and it was during a tour he was advised to take for the recovery of his health, that he wrote his learned 'Treatise on the Gods of Greece, Italy, and India'—as if he had actually so disciplined his mind, that it adopted labor like this almost for a relaxation. His health, after a time, was partially restored; and we find him again devoting himself both to his professional duties and his private studies, with more zeal and assiduity than ever. When business required his attendance daily in Calcutta, he resided at a country-house on the banks of the Ganges, about five miles from the city. 'To this spot,' says his amiable and intelligent biographer, Lord Teignmouth, 'he returned every evening after sunset, and in the morning rose so early as to reach his apartments in town, by walking, at the first appearance of dawn. The intervening period of each morning, until the opening of court, was regularly allotted and applied to distinct studies.' At this time, his hour of rising used to be between three and four. During the vacation of the court he was equally occupied. Writing from Crishna, his vacation residence, in 1787, he says, 'We are in love with this pastoral cottage; but though these three months are called a vacation, yet I have no vacant hours.—It rarely happens that favorite studies are closely connected with the strict discharge of our duty, as mine happily are; even in this cottage I am assisting the court by studying Arabic and Sanscrit, and have now rendered it an impossibility for the Mahometan or Hindoo lawyers to impose upon us with erroneous opinions.' It was these constant exertions, in truth, that gave its chief enjoyment to his life. 'I never was happy,' he says in this very letter, 'till I was settled in India.'

This eminent and admirable man, however, at last fell a sacrifice to his zeal in the discharge of his duty; and if it has been accounted a befitting fate for a great captain to die in the field of battle, surely his is to be deemed an equally appropriate and a far more enviable lot who, after a life, whether of many or of few years, in which he has done enough for his fame, sinks to his rest in the full brightness of a career made glorious by many peaceful triumphs. The greatest literary achievement of Sir William Jones was his last—the digest he undertook to superintend of a complete body of Hindoo and Mahometan jurisprudence. To this work, considered by him as of the very highest importance to the right administration of law in India, but encompassed, from a variety of causes, with difficulties of the most formidable description, he resolved, after long consideration, to devote himself, even under increasing weakness of sight, and probably general decay of constitution, which a fervid and unwearied spirit did not permit him to perceive. In the midst of his labors, it was found necessary that Lady Jones should proceed to England for the sake of her health; and this separation he felt severely; but he determined, notwithstanding, to remain in the country himself until he should have finished at least a certain portion of his task, on the accomplishment of which he had set his heart. He had been divided, however, but a few months from the companion of his life, and even of many of his studies, when he was suddenly attacked by an inflammation of the liver, which carried him off, after seven days' illness, at the early age of forty-seven.

Lib. of Entertaining Knowledge.

DUTY OF THE RICH.

We noticed, with much pleasure, in the last number of the Massachusetts Journal, some just and timely remarks on the encouragement of the industrious female poor.

'It is a sad pity that the wealthy and the fashionable are so much prejudiced against every thing of home manufacture. A bonnet plaited by industrious hands in a neighboring town becomes wonderously genteel, when it is supposed to be just imported from London; yet numbers would be ashamed to *acknowledge* that they purchased an American bonnet, should economy lead them to do so.—This is a silly vanity—it is more than that—it is the violation of a sacred duty. We ought to give employment to our own poor, and to encourage native talent of every description.'

It appears by a Circular published by Mathew Carey, of Philadelphia, that 'the number of women in Boston, New-York, Philadelphia, and Baltimore, whose sole dependence is on their own industry, amounts to from 18 to 20,000.' Two thirds of this number, by their utmost industry when fully employed in sewing, &c., 'cannot earn more than a dollar, or at most, a dollar and a half per week; for instances occur of shirts and duck pantaloons made for ten cents, and even for six; and many of these poor females are widows with children to support.'

The Journal continues to remark,—

The increased immorality of woman we have frequently heard regretted, within the last two years. It is a subject of pity as well as blame; for there is bitter truth in the following estimate, contained in Mr. Carey's Circular.

Present state and future prospects of poor virtuous Females.

Poverty—wretchedness—confined and unhealthy dwellings, often in garrets, not seldom in cellars—clothing unfit to appear in abroad, often insufficient to guard against the inclemency of the weather—indifferent food, frequently insufficient in quantity—uncertainty of employment from day to day, and consequently of subsistence—inadequate wages when employed—occasional begging from the charitable and from benevolent societies—a hard, unfeeling world to struggle with—in fine, a life of woe, without a glimmering hope of melioration.

Encouragements to Profligacy and Corruption.

Tempting offers—money in abundance—comfortable apartments—fine clothes—the delicacies of the market at command to pamper appetite—a life of idleness and pleasure—no care for to-morrow—access to theatres, circuses, balls, &c. ending it is true, in perdition here, and too frequently in perdition hereafter. But the motto of persons of this class, is—A short life and a merry life.

We add the closing remarks of the editor of the Journal as worthy of serious regard.

Now, the obvious reason of low prices for work is that there is little to be done, and great competition for that little. Multiply the resources of honest industry, and things will soon find their natural and proper level. If women wish to advance the interests of their own country, and preserve the dignity and purity of their sex, they will think of these things. Away with the silly vanity of wearing dear-bought and far-fetched articles! Let the common deception of American bonnets and shoes just imported from London and Paris be no longer necessary. Be independent enough to encourage our own artificers; and you will soon see that American ingenuity and taste can equal all the demands of luxury!

Life is made for something higher and better than the silly competitions of vanity and pride. We are answerable to our country and our God, for the use we make of our influence!

THE POLICY OF FREE TRADE.

In Niles' Register we find an article from which we make the following extracts.

Some years ago, when the British minister proposed a reduction of duties, *pari passu*, with France, M. de St. Criq, the French director of the customs, made the following reply—'The system adopted by England is admirable, *because it endangers none of her manufactures.* And we, *when we are as forward as England*, will be as liberal. *But until then*, we must stand fast by our prohibitory system.'

The sagacious remarks of M. de St. Criq, however, have much less point than an extract which we are about to make from Mr. Huskisson's speech of the 12th May, 1826, on the navigation laws of Great-Britain. It exposes the whole principle of his theory, and shews *why* he talks of 'free trade.'

The extract is copied from a *Baltimore* edition of Mr. Huskisson's speech, page 33.

'Under what circumstances did England found her navigation system? When her commercial marine was, comparatively, insignificant, her wealth inconsiderable, before manufactures were established, and when she exported corn, wool, and other raw materials. When, on the other hand, Holland and the Netherlands were rich, possessed of great manufactures, and of the largest portion of the carrying trade of Europe and the world. What has followed? The commercial marine of the latter countries has dwindled away, and that of Great-Britain is now immense. But, in the progress of the change, England is become the great seat of manufacturers and trading wealth, frequently importing, and never exporting, corn; drawing raw materials from, and sending out manufactured goods to, all parts of the world.—This was our state, though in a far less degree than at present, when America became independent. She started by applying towards us the system, which we had applied towards Holland. She was then poor, with a very small commercial marine, without manufactures, having corn and raw materials to export; *and we know what her shipping now is.* Let gentlemen reflect on these circumstances, before they decide that it is necessarily wise to enter upon a similar contest with *other poor and* UNMANUFACTURING countries. Let them seriously consider, whether a system of discriminating duties,—now that the exclusive patent by which he held that system is expired,—is not the expedient of such a country as I have described, rather than the resource of one which already possesses the largest commercial marine in the world.—They will then see, that it may possibly be a wise policy to divert such countries from that system, rather than to goad them on, or even leave them a pretext of going into it.'

What a complete exposition of the 'free trade system!' Never was the selfishness of England better displayed that in this short paragraph. It is shewn how she has prospered by the *restrictive system*—how America has succeeded by it—and confessed, openly, that the 'free trade' measures, as they are called, are intended to 'DIVERT' other countries from a perseverance in that system which has built up and established the wealth and power of England! And which, it is feared, may render unto England what she has rendered unto Holland!

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced, it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55, Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter. N. K. G. OLIVER.

Boston, April 17, 1830. ew2m.

NOTICE. The General Agents of the American Unitarian Association, would respectfully give notice, that they have appointed Messrs. OLIVER G. STEELE, & Co. agents for the sale of Tracts in *Buffalo*, N. Y. and Messrs. C. & M. MORSE, agents in *Rochester*, N. Y. May 15.

'DEPOSITORY OF THE BOSTON SUNDAY SCHOOL SOCIETY.' WAIT, GREENE & Co. are general agents for the sale of Books published by the Boston Sunday School Society, and they will furnish Booksellers, Clergymen and Teachers of Sunday Schools on very reasonable terms. As the season is approaching when many persons interested in the instruction of the young, vrsit the city, they respectfully invite all such to call at their store, and examine their variety of Juvenile Books.

The following are the principal Manuals used in Unitarian Sunday Schools.

Sunday School Hymns, 18mo. in four parts.
Ditto " " " 1st part separate.
Palfrey's Questions, on Sheets.
Allen's Questions on the Gospels.
Field's Questions—revised by Rev. Mr. Palfrey.
Abstract of Bible History.
Bible Biography.
Nichols' Natural Theology.
Adams' Letters on the Gospels.
Worcester's Catechism.
Carpenter's Catechism.
Geneva Catechism.

The above works are of the first character, and we advertise this list for the benefit of those who are in search of good Manuals.

Just Published.

'An offering of Sympathy to parents bereaved of their children, and to others under affliction.'

May 15. 3t.

CAMBRIDGE SELECTION OF HYMNS. MUNROE & FRANCIS announce that they have been made the General and sole Agents of the above work, which in its various forms and editions, will be furnished from their Depository, 128 Washington Street. They have recently issued a new (the tenth) edition from the stereotype plates; and have now in press a small pocket edition in a fine type, particularly suited to children and to vestry uses. The above Selection is at present used in nearly half an hundred societies, embracing a large proportion of the oldest, most numerous, and most intelligent in New England. 3t. May 15.

WORCESTER ON THE ATONEMENT—Second Edition. This day published by HILLIARD & BROWN, Booksellers to the University at Cambridge; 'The Atoning Sacrifice, a Display of Love, not of Wrath,' second edition.

In compliance with the request of the Clergy, this edition is published in a cheaper form.

It may be had by the dozen or single, at the Bookstores in Boston, generally. 3t. May 15.

CHRISTIAN CONSOLATIONS. This day published by SAMUEL N. DICKINSON, 52 Washington Street, and for sale at all the principal Bookstores in the city,

Christian Consolations;

An Offering of Sympathy to Parents, bereaved of their Children and to others under affliction: being a collection from manuscripts and letters not before published; with an appendix of selections: by A PARENT.

May 8. 4t.

CHURCH COMMUNION SERVICE J. B. JONES, No 123 Washington Street, imports direct from the Manufacturers, and is constantly supplyed with Silver Flaggons, Cups, Basons, and Plates. Also, the same articles in White Metal, all at the lowest prices.

☞ J. B. J. manufactures, all kinds of Silver Plate to order, at short notice. 3wi. May 15.

DR. LOWELL'S SERMON.—Preached in Berlin at the Ordination of Mr. R. F. Wallcut, Feb. 10th 1830.

'The wisdom and goodness of God in the appointment of men, and not angels, to the Christian Ministry.'

Just published and for sale by L. C. BOWLES, 124 Washington St. May 22.

REASONS FOR THE UNITARIAN BELIEF. L. C. BOWLES, 124 Washington-Street will publish on Monday next, 'Reasons for the Unitarian Belief.' Plainly stated in nine Lectures, by Luther Hamilton, minister of the first Congregational Society in Taunton.

'He that believes without having any reason for believing, may be in love with his own fancies, but neither seeks truth as he ought, nor pays the obedience due to his Maker, who would have him use those discerning faculties he has given him to keep him out of mistake and error.'—LOCKE.

May 22. 3t.

ANNUAL REPORTS of the BOSTON SUNDAY SCHOOL SOCIETY for the year 1829.—Copies of these Reports for the Teachers in the Sunday Schools of Unitarian parishes in the following towns, are left at Mr. L. C. BOWLES' bookstore, corner of Washington and Water Streets, directed to the Pastors or Superintendents; and will be delivered if called for, or be sent in any manner which may be requested.

Springfield, Littleton, Stoughton, Barnstable, Dorchester, Brewster, East Bridgewater, Amesbury, Andover North parish, Chelmsford, Charlton, Warwick, West Cambridge, Hardwick, Sterling, Brighton Dennis, [all of Massachusetts.] 3w. May 15.

S. COLMAN, Agent for Publishers of Books and Periodical Journals, throughout the Union, has made a General Deposit at Portland, Maine, from which place, quarterly and monthly journals will be sent to all parts of the State, by mail or otherwise.

May 15. 2w.

NOTICE. A gentleman wishes to procure a single seat in some well located pew in King's Chapel, for which a fair price will be paid. A line addresed to C. L. C. and left at this office will be received. 3t. May 8.

COMMUNION WARE. THOMAS W. DAVIS, No. 1, Washington Street, has constantly for sale an extensive assortment of Plated and Britannia Communion Ware, at the lowest prices.

☞ Silver Communion Ware made to order at short notice. 6t. April 24.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets entrance from School Street.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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